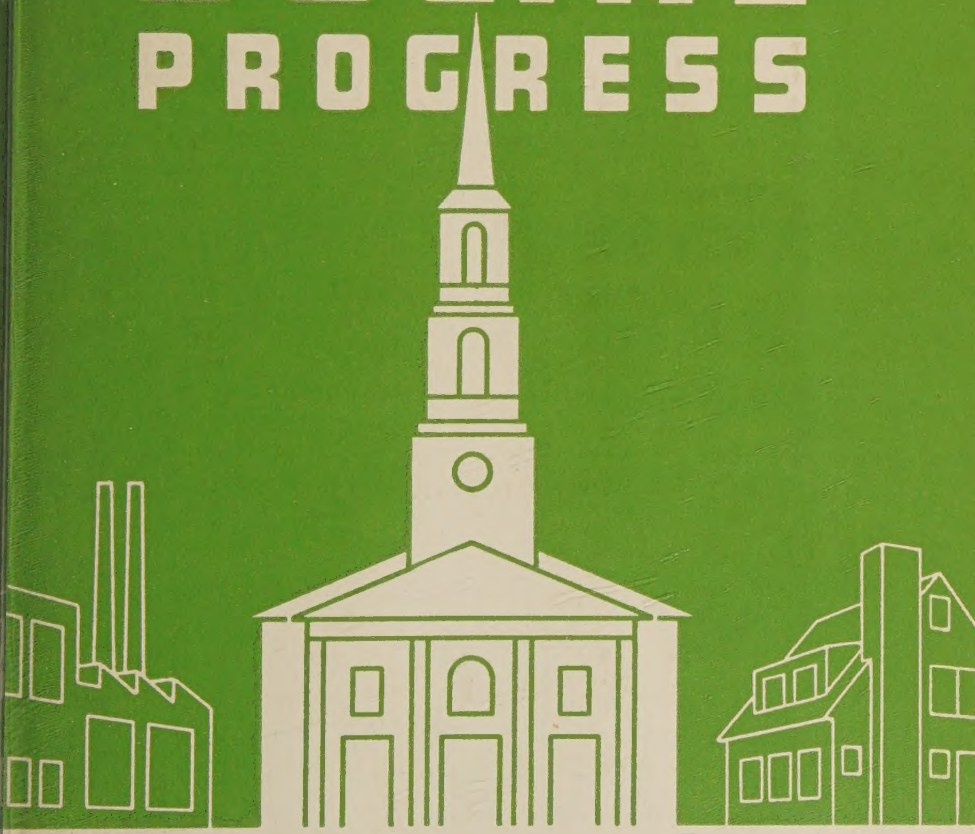
34:1

SOCIAL PROGRESS



...e Realism of Christian Faith

...Var's Impact on Labor

...ristian Enlistment for World Order—1943-1944

SEPTEMBER 1943

Table of Contents

Articles **Page**

The Realism of Christian Faith, *by Henry Sloane Coffin* 1
We Need Men of Reason, *by Gordon G. Kibler* 4
Wanted: Labor Pioneers, *by Kermit Eby* 6
War's Impact on Labor, *by John Dunlop* 9
Could Your Community Change? *by Nevin C. Harner* 12
International Round Table on World Order, *Reported by Cameron P. Hall* 15
Labor Sunday Message 20

Calling All Presbyterians

Christian Enlistment for World Order—1943-1944 16

Sanctuary

Religion and Labor—Suggested Labor Day Worship Service 22

World Order Round Table

The Christian Mission on World Order 24

Departments

About Books 29
Study and Action 33

Digitized by the Internet Archive in 2024

Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia, Pa.

Subscriptions, 50 cents a year: three years for $1.25. Single copy, 10 cents.

Copyright 1943 by the Board of Christian Education of the Presbyterian Church in the United States of America.

Articles appearing herein furnish information on current issues, represent the personal opinion of the authors, and are not to be construed as declarations of official attitudes or policies on behalf of the Department of Social Education and Action or the General Assembly of the Presbyterian Church in the United States of America.

https://archive.org/details/church-and-society_1943-09_34_1

SOCIAL PROGRESS

VOL. XXXIV SEPTEMBER, 1943 No. 1

The Realism of Christian Faith

By Henry Sloane Coffin *

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." Rom. 8: 34.

SAINT PAUL puts side by side two sets of facts: he itemizes grim facts which men had to face in his world and which on a far vaster scale men are facing in our world—tribulation, distress, persecution, famine, nakedness, peril, sword. Then he asserts in an ascending series these stupendous divine facts: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God."

This is the realism of Christian faith. It looks the stark actualities of our world in the eye. It does not attempt to deny their existence. They are appallingly real to many millions of our contemporaries. Nor does Christian faith make light of their terrible power to cause suffering. But it insists that at the same time we look at other facts, no less real, and of much more lasting significance. This is for many men a sinister world; but over it, at the right hand of God, is the Christ who died at Calvary and returned to live in and with his followers. And this has been the stay of earnest Christians in century after century. . . .

The Christian Church of our time approaches perhaps the most gigantic, certainly the most widespread and far-reaching, task in her long history. Can she bring the Gospel of her Lord to bear upon the settlement of this shattered world so that justice and fellowship may have their chance among the nations? The difficulties will be legion and titanic. Already there are ominous signs of ancient rivalries and ambitions lifting their ugly heads. The problem of getting peoples to subordinate

* President of Union Theological Seminary, New York, and Moderator of the General Assembly of the Presbyterian Church in the United States of America. From a sermon delivered on Sunday morning, May 30, at Detroit, Michigan, over the Columbia Broadcasting System.

their egoisms to the commonwealth of mankind will be constantly with us, and our own national pride and selfishness will be as hard to cope with as any. The answers to the issues which face us will have to be wrought out by imperfectly enlightened and always erring statesmen, and the answers will bear on them the marks of human ignorance and sin. Nonetheless, the Church must keep bringing the Spirit of her Lord to judge, to guide, and to inspire the minds of statesmen and the public opinion which will influence their minds.

There must be no defeatism in her ranks because the undertaking is so overpowering. She needs to hear again the final words on the pages of her first Gospel: All authority is given unto me in heaven and on earth; go ye therefore, and make all nations Christian. We shall not draw courage or patience or enthusiasm or renewal of energy from anything on the human scene. That may frequently appear disheartening and even hopeless. But our eyes must be set on other scenes: the scene at Calvary and what came after; on that invisible scene which has held the believing minds of Christians from the apostles' days—Christ at the right hand of God. This gives us the basis for the insistent, "Go ye therefore." It is a present sense of power which is the sequel to our Lord's own words, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Men with those words ringing in their hearts are ready for anything, and can last out anything.

And once again we must remember what the conviction that their Lord is at the right hand of God did for the first Christians in delivering them from localism. There was a serious danger that Christianity would be just another Jewish sect. Jesus and his disciples were all Jews, and in his lifetime he had had few contacts with any outsiders. The writer of our text was a Hebrew of Hebrews and had gone from Tarsus to study in the schools of Jerusalem at the feet of Gamaliel. It remains a miracle how he and others became certain that Christ was for everybody. One factor which played an important role in enlarging their horizon was this conviction that their Christ is now at the right hand of the God of all the earth. This lifted them out of any localism and made them assured that all peoples belonged to their Saviour and that he must be given to all of them.

We have today no more insidious peril than similar confining views. Take nationalism for one. An outstanding Christian leader, who strove to give this country a sense of her obligation to mankind, and had his heart and his life broken in the attempt, gave his fellow citizens a prophetic warning four and twenty years ago. Speaking in St. Louis, in 1919, Woodrow Wilson said:

"I feel like asking the Secretary of War to get together the boys who went across to fight on some field where I could go and see them. And I would stand up before them and say: 'Boys, I told you before you went across that this was a war against wars, and I did my best to fulfill the promise; but I am obliged to come to you in mortification and shame and say I have not been able to fulfill the promise. You are betrayed. You fought for something that you did not get. And the glory of the armies and the navies of the United States is gone like a dream in the night; and there ensues upon it, in the suitable darkness of the night, the nightmare dread which lay upon the nations before this war came; and there will come some time in the vengeful providence of God another struggle in which not a few hundred thousand fine men from America will have to die but as many millions as are necessary to accomplish the final freedom of the peoples of the world.' "

Granted that Wilson's best, like all other men's, was an inadequate best, he had a vision of a world fellowship beyond national sovereignty, to which nations must subordinate their self-interests. He saw Christian principles of justice, liberty, brotherhood above the struggling purposes of the peoples. These were God's aims for mankind.

What Americans en masse spiritually are we dare not say. But what American Christians are, to the extent that we hold the faith of the Gospel, is patent. Our Lord is at the right hand of God, and we must bring every thought in the nation's mind into subjection to him.

Unhappily the localism of the nation is matched by corresponding localism in the Church. How class-bound most congregations are! How impotent the Church in bringing together men and women of various social stations in her fellowship! How timidly the Church handles the race issue—the very issue which the Apostle Paul faced boldly, declaring, "There is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all." Is it not our present duty to declare every form of racial discrimination doomed in a world where Christ is at the right hand of God?

A century and a half ago an outstanding figure in the American pulpit, Dr. Lyman Beecher said, in explanation of the outreach of his thought and work:

"From the beginning my mind has taken in the Church of God, my country, and the world as given to Christ. It is this which has widened the scope of my activity beyond the common sphere of pastoral labor."

That inclusive vision must be recaptured by ministers and people in all our Churches who believe that Christ who died and rose is at the right hand of God.

We Need Men of Reason

By Gordon G. Kibler *

IT IS a privilege to address a United Mine Workers' Convention for two reasons: First, because you represent the leadership of a union which has had an effective history in the American scene. Second, because I know that I have been asked here as a minister of the Gospel and that as such my subject will necessarily reflect the relationship of the Christian Church to the labor movement and unionism. At best I can only repeat what the Churches of all faiths have declared again and again in the past thirty years in this nation, namely, that labor has the right to organize and to bargain collectively. Long since, labor has earned the right to share in the profits of industry. It is false to say that the Christian Church has been inimical to the cause of labor.

Let me quote from the report of the Standing Committee on Social Education and Action as adopted by the General Assembly of the Presbyterian Church in May, 1942: "The spirit of Christian brotherhood must pervade every phase of industrial relations. There can be no real freedom without industrial democracy. Peace in industry cannot be attained through external coercion but only through co-operation and mutual understanding. The Church must urge sustained study and effort on behalf of a higher standard of living for the masses of men and a more secure position for them in the economic world. Through science we have the means to assure the material basis for the abundant life; and in the gospel of Jesus Christ we have the motivation and the faith. Our task is to unite technical means and these Christian insights into a living social pattern that will assure an equitable distribution of goods and services."

Today we are living in one of the great epoch-making periods of history. Labor in this land of ours has every right to guard the precious gains in decent living standards that have been won often at the price of blood. There is the temptation, human enough in such times as these, for management to take advantage of labor, to curtail wages, to seek to destroy the unity of labor for its own benefit. There is also the temptation on the part of labor to use these critical times to force upon management advantages beyond reason and conditions impossible of fulfillment.

There are battles in which only fighters are necessary. Today in management and industry we need

* Minister, Providence Presbyterian Church, Scranton, Pennsylvania, and Chairman of the Committee on Social Education and Action for the Presbytery of Lackawanna. An address to the Tri-district Scale Convention of the United Mine Workers, Scranton, March 3, 1943.

men who are more than fighters: men of reason are needed. They tell the story of a man who went into the diner of a train and ordered plum pudding for dessert. When the waiter informed him that they had no plum pudding, he went into a rage. He shouted that his company shipped huge orders of goods on that line. He would report to the president of the railroad, he said, that the one time he rode on it he could not get a simple dessert of plum pudding. At the next stop the steward procured a plum pudding. The chef mixed a sauce, and the waiter went proudly into the parlor car where the irate passenger was sitting and smilingly informed him that the plum pudding was waiting for him, with a special sauce. The passenger chewed his cigar for a few seconds and then growled, "I'd rather be mad!" This is not the time for the exploitation of prejudice. It is a time for right thinking and reason.

Labor unions date from George Washington's time. Freedom and equality are basic principles in the Declaration of Independence and the Constitution. And what is the Christian interpretation of freedom? It is that man's responsibilities must keep step with his privileges. That is what makes him free. In past decades there have been groups who have grasped their privileges but have not accepted their responsibilities. Today labor unions have grown large and powerful; their moral responsibility must keep step with the rights they have won in this democracy. What is the Christian interpretation of equality? Too often we think of it as meaning that one man is just as good as another man. Rather, it means that all men are born with the capacity for good and the capacity for evil. A rich man is not necessarily a bad man, and a poor man is not necessarily a good man. Men grow in accordance with character and obedience to integrity.

I rejoice that Jesus was a carpenter by trade. He knew the discipline of sweat and toil. Through his work he gave new dignity to the work of men's hands and new meaning to the brotherhood of workers.

When men in industrial and all other relationships with other men, and in personal life, follow his teaching beneath his cross this world will live. One of our soldiers wrote from Guadalcanal to his father. "When you write me tell me about my friends," he said, "and be sure to tell me who is winning this war!" In the slime and fever of the jungle he knew only what he and his comrades were accomplishing. He needed someone with perspective to give him the broad vista, the whole picture. In our job too let us not forget to step back, so that we may get perspective in terms of the needs of those around us as well as our own, and, seeing the picture whole, carry on.

Wanted: Labor Pioneers

By Kermit Eby *

PROTESTANT colleges, Protestant Churches, and Protestant homes have produced many a frontiersman of the mission field, many a crusader for world peace and brotherhood. Up to the present, however, there have been amazingly few Protestant youth who have anticipated working on the labor front.

This is to be expected. Many Protestants are of a rural or small-town background. Ours is a comfortably middle-class heritage, or was until 1933. We were brought up to believe that thrift, if not a religious virtue, approximated being so. To this day, many of us are of the opinion that unemployment and mass insecurity can be avoided by the diligent and the prudent. We have consistently identified ourselves with the entrepreneurs and ignored the workers.

Nevertheless, the inexorable sociological and economic laws which influence the total American scene have not left us unaffected; the drain of rural youth to the city which has so depleted agricultural America of its leadership has taken its quota of rural and small-town Protestants. For example, the little country church which I attended sent twenty-five or more of its young people to college, only to lose them from its community. The young people who stayed home bought cars, drove to town to see the movies, and were caught up by the same pay-as-you-go plans as their city cousins. Today city and country dwellers alike are feeling the impact of revolution and war.

No, like it or not, we are all caught up in the same march of events. No one of us can work out his destiny alone. We are each a part of an interdependent world.

Protestant Young People and Labor

It is because this is so that I believe the time has come to encourage our young people to train themselves in economics, labor problems, and the techniques of collective bargaining. Instead of planning to teach what was learned from textbooks and in the classroom, more Protestant young people should plan to go to work in factories, join unions, and advance to positions of responsibility as shop stewards or members of labor management councils.

Beginning as a worker is distinctly a better practice than beginning as an

* Minister in the Church of the Brethren; formerly Executive Secretary of the Chicago Teachers' Union; now Assistant Director, Department of Research and Education, C.I.O. Reprinted with permission from *Economic Justice—Bulletin of the National Religion and Labor Foundation.*

important technician. It provides the opportunity for becoming one with those who toil. Politically, the individual who works his way into a position of responsibility has the advantage of personal contacts and friendships. He has roots! The imported expert is always more or less a foreigner. Much of the influence of the Communists is due to the fact that they shared the risks of the workers during the critical days of the depression and the post-depression strikes.

Assuming that we are living through a revolution which began with World War I, and which will probably continue for years to come, it seems only right that the revolution be understood and directed by persons whose radicalism stems from a Christian and not a Marxist origin; by individuals who believe that persons are ends in themselves, not pawns in some master chess game.

It is because I believe so decidedly in such a point of view that I maintained my interest in the labor movement, even after I was the victim of one of the ever-recurring power struggles which mark its evolution.

My emphasis so far has been on the selection and training of labor leadership. All of us cannot be leaders. Many of us will inevitably be one of that great and ever-increasing number of union men who work forty or forty-eight hours per week and give our pay checks to our wives on Saturday night. Already many Protestant Churches in places like Detroit, Gary, Flint, and South Bend have memberships almost entirely made up of workers. The support of the Church and the pastor's pay is dependent on the number of weeks per year the members work. Today contributions to the work of the Church have reached a new high; so have the earnings of farmers and workers—and each because of a war that has stimulated production!

Open Church Facilities to Labor

The wise pastor, the wise Church leader, will open up his Church for discussion groups and classes in parliamentary practice, economics, and labor history. There is no reason why each Church should not have a library of pamphlets and books helpful to the worker and his wife, no reason why the Church should not be a meeting place for union men and their wives.

It is no historical accident that the Catholic Church has infinitely more influence with the laborers of America than the Protestants have. The Catholic Church sponsors classes in public speaking, labor problems, and parliamentary law to help Catholic workers to become better informed in the areas of their need.

Again, may I emphasize that the Protestant Churches must provide such service for workers or someone else will!

Some months ago I visited the

Bear Creek Brethren Church near Dayton, Ohio. The Bear Creek Church is located on the edge of Dayton's rapidly expanding industrial section. Included in its membership are the traditional Dunker farm owners, workers in the near-by factories, teachers, doctors, and other professionals, and several responsible business executives. Practically every economic interest is represented in this one Church. Consequently, it is a logical center for an experiment in economic education. Here each can draw on his experience and interests for the development of a mutual understanding.

Professor Walker Alderton, of Chicago Theological Seminary, is chairman of a committee of the Chicago Church Federation, which has for its aim the development of labor-management conferences in the Churches of the Chicago community. His is a pioneer work, an example that should be followed by every Church in America where labor and capital worship side by side.

For several years now I have been alarmed by the increase in membership of the Jehovah's Witnesses and other escapist sects among the ranks of the poor and underprivileged. Instead of a rational approach to the problems of our society, many of these misguided brethren seek a supernatural solution to a national ill. Poverty and war are accepted as the will of God; and suffering here, they believe, will be compensated for by ease in the world to come.

It is among the ranks of men such as these that the Black Legion and the Ku Klux Klan are flourishing. Ignorant of what produced their misery, they wish to minimize their own suffering by persecuting the minorities in their midst.

It is from such seeds that Fascism sprouts. Fascism, triumphant, destroys independent unions. The destruction of unions is followed by the crushing of religious and civil liberty, the persecution of minorities, the end of democracy.

This is not inevitable. We can counter it by immediately taking these four important steps: (1) training leaders for the labor front; (2) helping workers to become good, responsible union men; (3) bringing together the diverse elements in our society—labor, management, and the consumer—for the study of their common problems; (4) serving the 57,000,000 workers of America, the largest special group of citizens in our nation!

Management testifies that four out of five labor-management committees have been generally successful.

93 per cent find no evidence that labor is attempting to usurp the prerogatives of management.

55 per cent believe that production has been increased.

78 per cent believe that their workers' sense of responsibility toward the war effort has been improved. —Factory Management and Maintenance, *October, 1942.*

War's Impact on Labor

By John Dunlop *

WAR is the great accelerator of change. The path from the laboratory to practical use that normally takes years is telescoped into weeks. The capital plant and equipment of the country in the last three years has been increased by one half of the total prewar accumulation of over 150 years. Wars have speeded up changes in the area of industrial relations in hardly less startling fashion. The Civil War precipitated many of our first international unions. The First World War brought forth the first clear and enforceable statement of labor's rights to organize and bargain collectively.

Some of the changes brought about by wartime are short-run in their effects while others leave an indelible imprint. The discussion which follows attempts to indicate some of the more important developments of both types which are growing out of this war.

1. As in the case of previous wars, we have been experiencing a period of rising prices. There are more jobs available than workers. Profits before taxes are at unprecedented heights. All of these factors combine to increase the pressure of wage earners for wage increases and to stimulate trade-union organization. In keeping with the experience of the Civil War and the First World War, the membership of trade-unions has expanded by several millions from a level of approximately ten million at the start of defense activity in 1940. While the extent to which this growth will be retained will depend upon the postwar employment situation and the political atmosphere, the current expansion in membership has been relatively more gradual than in the last war and is built upon more firmly established organizations.

2. The position of John L. Lewis can be understood only in terms of the basic economic and political situation. The relatively uncontrolled rise in food prices (46.2 per cent increase between January, 1941, and May, 1943), the opportunities for employment, and the level of profits before taxes (19.7 billion in 1942 in contrast to 8.4 billion in 1929) appear to each wage earner at the bench to justify a higher wage rate. The accredited leaders of the A. F. of L. and the C. I. O. are caught between their general loyalty to the Administration and its stabilization program and the demands of their constituents. Mr. Lewis, on the other hand, has been able to con-

* Of the Department of Economics, Harvard University, and Chief of Research and Statistics, National War Labor Board. The views presented are those of the author and do not necessarily represent those of the War Labor Board.

solidate his position within his own union and make inroads in other unions by his forthright and unequivocal opposition to the stabilization program.

Mr. Lewis' behavior is to be understood, further, in terms of his personal opposition to Mr. Roosevelt and his avowed intent to wean organized labor from the President in 1944. The application of the United Mine Workers of America to return to the A. F. of L. was timed to be a part of the same strategy. The recent coal dispute, therefore, is to be understood less in terms of an ordinary industrial dispute than as a part of a major battle over the political alignment of organized labor in 1944.

3. The industrial disputes record during the war to date is an achievement the country could well look to with pride. While the newspapers have highlighted each work stoppage, the fact has gone unnoticed generally that we have done materially better than during the last war, even with our larger industrial population. Our record has been relatively as good or better than Great Britain's without the pressure of bombing. There were 2,968 strikes or lockouts in 1942 involving 800,000 workers and a loss of 4 million man days. In England there were 1,281 strikes involving 450,000 workers. Workers involved in strikes in the United States represented 2.8 per cent of the working population, while in Great Britain they constituted 3.5 per cent. Only the coal strike in 1943, essentially a different type of industrial dispute, makes a less favorable comparison. While these facts do not condone any work stoppage, they do compel a proper perspective for the appraisal of industrial disputes.

4. One of the most serious developments of the war, and one that could readily have been anticipated, has been the growing animosity on the part of individual members of the armed forces toward unions. The disparities in pay and the magnified strike picture have fanned this antagonism to dangerous proportions. Actually, the pay and value of services received by a private have been estimated to approximate $1,750 a year, and the trade-unions have been very jealous to protect the seniority rights and other privileges of members drawn into the armed services. Industrial workmen have sons and brothers at the front, just as anyone else, and there can be no fair basis for questioning the devotion and patriotism of workingmen and women on the home front. Nevertheless, real concern must be felt over the development of this hostility toward organized labor.

5. Among the more permanent consequences for industrial relations arising from the war must be noted the enormous increase in our capacity to produce. No fact is more challenging than the unprecedented in-

crease in our technical knowledge and efficiency and in the size of our physical plant and equipment. We shall come out of this war with a larger labor force more highly trained and skilled than ever before. Our industrial plant should permit a much higher standard of living than ever before. The only question concerns our capacity to use this machinery and to organize it for the improvement of our living standards and those of the rest of the world.

6. The war has witnessed enormous strides in the development of industrial jurisprudence. The day-to-day disputes, conflicts, grievances, and misunderstandings of the workshop have been provided with systematic machinery for settlement in a peaceful fashion. The National War Labor Board has, in effect, provided a codification of industrial practice. A final court has been provided, as it were, to organize and systematize the developing "industrial jurisprudence" of the country, initially formulated by thousands of separate arbitrators and mediation officers—a permanent contribution to the orderly settlement of industrial disputes.

7. Another significant development of the war period is the extent to which governmental machinery has in fact affected and regulated the internal affairs of trade-unions. The Smith-Connally Bill was no doubt passed as a symbol of irritation and ill will toward organized labor and as an expression of the "public demand for regulation." Actually, the National War Labor Board has already exerted very material pressure and "control" over the internal operations of unions. The maintenance of membership clause has been used as a sanction. It has been denied in instances of "irresponsibility"; the clause has been granted conditionally in order to secure specific conduct in a local union; renewal has been denied where unions have failed to conform to specified standards of conduct. Arbitrators have been appointed to rule on issues affecting the rights of individual members which were previously considered entirely intra-union.

8. Probably one of the most serious consequences arising from the war is the possibility of isolating organized labor as a group from the rest of the community. Nothing could be more serious to the future of democratic government.

There is grave danger today that a new spirit will isolate organized workmen. The carefully nurtured antagonism in the armed forces can be exploited to set off trade-unions from the rest of the community.

Only when organized labor takes a place of responsibility in all phases of the life of the community—in the educational, governmental, social, and religious institutions—can the dangers of isolation to the country and to the trade-union movement itself be removed.

Could Your Community Change?

By Nevin C. Harner *

IT IS a privilege to live in a community where the sale of the most objectionable pulp magazines is prohibited, and where the District Attorney can be counted on to write a letter on his official stationery to any newsdealer who displays any of these publications.

It is good to know that circuses visiting this community will not have midways full of gambling devices and burlesque shows.

It is a relief to be able to walk through the streets and drive along roads without having bingo signs flaunted before one's eyes at every turn.

It is a satisfaction to reflect that the city is free of organized prostitution, and has been free for a good many years.

It is reassuring to recall that taprooms and amusement places within the community are under constant surveillance.

Life is more decent in such a place. Churchwork is easier. Childhood and youth are safer. Parents can have the assurance as they watch their children leave for school each morning that these growing lives will be spared contact with some of the more flagrant moral evils of our day.

Such a happy state of affairs does not come into being quickly, nor automatically. For over a quarter of a century the Law and Order Society of Lancaster, Pennsylvania, has been fighting a good fight against moral evils. It had its inception in the zeal and courage of a public-spirited pastor. It has enjoyed the moral and financial backing of leading businessmen of the city.

Its present Board of Directors includes seven ministers, three college and seminary professors, three businessmen, two public-school teachers, an academy headmaster, and four women.

In the early years of its work it fought hard to establish itself in the community. Men of unquestioned standing had to take part personally in unpleasant investigations and appear in person in court to press trial against offenders. They demonstrated their ability to get the facts, to stand their ground, and to see an issue through to a conclusion. At one period the parsonage and Church of the minister who was the moving spirit in this crusade had to be guarded by a cordon of police against the possibility of fire. But the workers and the work went on.

A Bit of History

The story of this enterprise is a thrilling one. In the year 1914 the

* Professor, Evangelical and Reformed Theological Seminary, Lancaster, Pennsylvania.

city of Lancaster, Pennsylvania, had a population of about 50,000. It was an old, conservative, stable community. The proportion of "foreigners" in its population was small. It was not excessively industrialized. It was full of Churches. Within its borders were an academy, a college, and a theological seminary. Its cultural life was on a high plane. The respectable citizens were proud of their city, and rightly so. The fabric of the community life presented an attractive pattern—on top. But underneath there was a seamy side. As reported to the ministers of the city there were in 1914:

Forty-five houses of prostitution with a patronage of from 3,000 to 5,000 weekly (including students in college, high school, and grammar school) with a weekly income of from $6,000 to $9,000.

Burlesque shows each Saturday afternoon and evening in a local theater with an attendance of 1,200 men and boys.

Obscene dances along the midway at the county fair (a count showed 150 boys at one show) and similar objectionable dances at the many traveling carnivals which visited the city.

Unregulated dance halls, at which vice agents were frequently to be seen plying their trade.

Seventy-two saloons in the city, and 250 more in the surrounding county.

About 50 beer clubs in the city, one of them with 450 members and, on occasions, an evening attendance of as many as 75 to 125 prostitutes.

A hopeless situation in the liquor license court. Time and again, in the face of irrefutable evidence of violation of the law, the license would be either renewed or transferred, but not voided.

Sixteen out of 19 polling places housed in saloons.

An estimated 10,000 persons (including many boys and girls) patronizing slot machines and punchboards in stores, lodges, and saloons.

Seven thousand people a week gambling in baseball pools.

The midway at the county fair and the many traveling carnivals which came to the city offering additional opportunities for gambling.

The motion picture well on the way to becoming a community menace with an estimated 30 per cent of the pictures conducive to immorality.

Ten Years Later

Ten years later, in 1924, an amazing report of achievement was made before the assembled ministers of the community:

The 45 houses of prostitution had been closed 9 years previously and kept closed, together with 20 more that had dared to open later.

The burlesque shows had been suppressed.

The obscene dancing shows at the county fair and at carnivals had been stopped. (Four prosecutions were required to do this.)

Dance halls and parks were being supervised by a policewoman, who had been employed at the instance of this group of citizens.

Before Prohibition, 8 hotels and 6 roadhouses were closed, the beer club disbanded, and the proprietors of 14 other drinking places successfully prosecuted. (This was accomplished in part through 15 citizens watching drinking places from 10 P.M. till 1 A.M. for two months.)

After Prohibition, three proprietors of saloons had been jailed for violations of the law.

All slot machines, punchboards, and open baseball pools had been suppressed.

(Half a dozen prosecutions were required for this.)

The midway at the county fair had been freed from gambling and obscene shows. (Twelve prosecutions were required to accomplish this.)

Five investigations of motion pictures had been made by responsible citizens, with proper publicity given to the findings. (The beginning thus made was in due time to have national reverberations.)

A curfew law had been enacted for the city.

Unceasing Vigilance

If such measures are not a step toward embodying Christian ideals in the life of a community, what are they? But this is not the end of the story. The group responsible for these changes has remained everlastingly on the job, and is still working. For example, during recent years 70 magazines of objectionable character, which formerly released a veritable flood of filth over the city with each new issue, have been suppressed. Also, a notorious link in a white-slave chain in Eastern states was broken with the aid of G-men.

Now that the Society has given full proof of itself, its task is somewhat easier. Public officials, such as mayor, district attorney, and commissioner of police, lend their cooperation in heartening measure. Circuses send representatives in advance to interview the Society's agent and ascertain what can be done. Every now and then a newsdealer on his own initiative consults the Society as to the legality of a magazine. Representatives of the Liquor Control Board hold conferences with the president of the Society.

A chief item in the method of procedure for many years has been the employment of a full-time agent, who exercises a ceaseless supervision of the potential sore spots of the relatively small annual budget. In recent years a few Churches have made regular contributions to the Society, but its financial support is derived chiefly from individuals, several of whom bear the lion's share of the burden. The men and women of the Law and Order Society are not blind to the limitations of their work. They know full well that it is not enough to curb evil ways of spending leisure time, if good ways are not provided. They are aware that there are other ills of society besides gambling and vice and intoxication. They would not claim that the work of the Law and Order Society is all-sufficient, but they do feel that it is sorely needed.

And so the work continues unabated. It is neither easy nor cheap nor pleasant, but it brings rich returns in civic cleanliness and decency. Work of a similar nature is being carried on within a limited number of communities throughout our nation. In many more such a project in practical Christianity is sorely needed—particularly at the present time when delinquency, crime, and vice seem to be on the increase in so many areas.

International Round Table on World Order

Reported by Cameron P. Hall *

DURING the early stages of the war, Christian activity in behalf of a just and durable peace moved most intensively within separate nations. National Church bodies instituted commissions, convened study conferences, issued statements of Christian principles, contributed to the enlightenment of public opinion, and established contacts with governmental officials. As the Churches throughout the world thus assigned themselves to an international task, it seemed imperative that more definite international consultation, ultimately collaboration, be effected.

In order to promote this international Christian approach to the establishment of world order, 61 Christian leaders met at Princeton, New Jersey, for four days during July, 1943, in an International Round Table, convened by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches in collaboration with a similar body of the United Church of Canada.

These leaders came from 12 different lands as far removed as New Zealand and Poland. While citizens of the United Nations were in the preponderance, there were also present citizens of Germany and Japan.

The definition of purpose established limits within which the deliberations of the conference moved, and the Round Table at Princeton focused its attention particularly upon the problems of world order, as this report indicates. Its contributions must therefore be estimated with clear understanding of this fact.

The Round Table adopted "A Christian Message on World Order," with it starting point the statement that "social and political institutions must be brought into conformity with [the] moral order. This moral order is the will of God, the Creator of mankind." The message is unequivocal in its position on world order. "Concern for world order," it says, "is for us an imperative obligation inherent in the Christian world view. . . . We are committed to the goal of world-wide political order, and thus to the establishment of the institutions or organization best suited to serve this end."

Principles cited as fundamental to world order are: "(1) the imperative of the moral law; (2) the worth of every human being; (3) the precedence of human over material values and considerations; (4) the individual's responsibility for action

(Continued on page 26)

* Director of the Department of Social Education and Action, Presbyterian Church in the U.S.A.

Christian Enlistm
1943

General Assembly Points the Way

The 155th General Assembly, in May, 1943, adopted both the Report of its Special Committee on a Righteous Peace, which elaborates the Christian faith and principles that must underlie such a peace, and also the Report of its Standing Committee on Social Education and Action, which outlines elements in "a Church-wide program of study and action"on behalf of Christian World Order. These reports call upon Presbyterians to put themselves into winning an enduring peace along three lines:

I. *Commitment.* Specifically, on November 7, 1943, when it is recommended "that our churches join with other religious bodies in the observance of 'Christian World Order Sunday.'"

II. *Study.* Specifically, throughout November, when it is recommended that "our churches individually and unitedly give special emphasis in home, church, and community to the study of the theme 'The Christian Church and World Order.'"

III. *Action.* Specifically, General Assembly commended to the Church "for thorough study and appropriate action" both the Statement of Political Propositions of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches and "Congressional or Senate action along the lines contemplated by the so-called 'Ball Resolution' whereby those branches of our government will make clear that they will join in the establishment and support of international organizations appropriate to maintain world order and suppress future attempts at military aggression."

Witnessing for Christ in Our Citizenship

For years, through its General Assembly, the Presbyterian Church has stood for world order through international co-operation as against world anarchy through national aloofness. How is this vision and conviction to be transmuted through the democratic process into an appropriate United States foreign policy?

It is a sober fact that the Chairman of the Senate Committee on Foreign Relations, and his colleagues in the Senate, and the Secretary of State, with a few others in the Administration, will have an immediately decisive influence upon American foreign policy in respect to the winning of the

peace. This is because they are PUBLIC OFFICIALS, and public policy is determined by public officials both elected and appointed. How may Christians help to assure that public policy is built upon Christian principles?

Public officials are ultimately responsible to PUBLIC OPINION. Because we live in a democracy, through freedom of speech, the right of petition, and the exercise of the franchise public opinion has a direct bearing upon those who determine national policy. 1944 will be an election year, and these public officials will come before us who are citizens for our votes; during their term in office they keep in touch with the public opinion of the "folks back home." How many Christians make public opinion alive with Christian insight, purpose, and brotherhood?

Public opinion is, in turn, the sum total of PRIVATE OPINION. It is you and I, multiplied by our neighbors in precinct and community, and by our fellow citizens in state and nation. What may Christians do as neighbors and citizens to witness for Christ on behalf of a national policy that makes for peace?

Lastly, private opinion is what each citizen is IN HIMSELF. It is compounded of the quality of his faith, the measure of his understanding, the strength of his convictions. Every Christian, therefore, must keep fresh and compelling his discovery of the will of God for the world of nations and his commitment to that purpose.

Putting Christian Vocation in Citizenship to Work

I. Activities open to every individual:

A. *Commitment.*

1. Grow through prayer and dedication of oneself to Christ as God's Prince of Peace.

2. Help one's family to become a unit through the joint participation of all its members, young and old, on behalf of Christian World Order.

B. *Study.*

1. Join a group in one's own Church for study of the contribution of the Christian to winning the peace.

2. Participate in community-wide meetings and study groups.

C. *Action.*

1. Communicate one's informed and concerned opinion to those who

share in the determination of the domestic and foreign policy of the nation.

2. Help another and another until these become many others among fellow Church members to join study groups and to become an active force in the formation of Christian public opinion.

II. Activities calling for the united efforts of both ministers and people:

A. *Interdenominational Co-operation.*

1. Observe Christian World Order Sunday on November 7. Build Church worship services, the Church School program, and the discussion in young people's meeting, around the theme "Christian World Order," and participate in inter-Church community meetings.

2. Attend and help, where possible, the nearest "Christian Mission on World Order." General Assembly urged "upon Synods, Presbyteries, and local churches active participation in the Christian Mission on World Order during 1943-1944, which is being sponsored by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, and the United Council of Church Women."

3. Promote in all women's groups participation in the observance of World Community Day, November 11, in the program "The Price of an Enduring Peace" under the sponsorship of the United Council of Church Women in which women of all denominations will join.

B. *In the Local Church.*

1. Arrange now to have your Church and Church groups hold a four weeks' series of meetings on "The Christian World Order" in November or, if that is not possible, then by February 1. Call upon the families of your Church and Church School to include their homes in this effort. Join with other bodies in sponsoring a series of radio broadcasts.

2. Plan to have programs of study issue in action. Every Christian has both the right and obligation as a citizen in a democracy to express to his representatives and other public officials his insights and concern in public matters. The following are suggestions for action by Christians as citizens: America's contribution to the winning of the peace will be a major issue in the election of 1944. Too often we find fault with our representatives after they have been elected; yet we have done little, if anything, to work for the nomination of the candidates for whom we would like to vote. Therefore, let small groups of concerned Christians seize the opportunity to act constructively in the political field. Here are suggestions:

1. Find out the names of the chairmen of both leading parties in *your* precinct; *your* ward; *your* county; *your* state.

2. Write or take to each of these, specific questions (not more than five) as to his position toward such problems as the following:
   a. The principles which must underlie Congressional action in relation to postwar world order.
   b. The participation of the United States in some form of postwar world order.
   c. His approval or disapproval of two or three specific problems or bills before Congress in relation to American participation.
3. Make these contacts between January and March, 1944.
4. Get answers from these chairmen in writing.
5. Submit these to the members of the interested group for discussion.
6. Publicize these opinions through the local press, and rural or other near-by newspapers and magazines.
7. Assign to each member of your interested group ten voters in your precinct to be visited and courteously questioned as to their interest.
8. Enlist voters to attend "meetings of voters" in your precinct. Discuss ways and means of interviewing other voters to register your views in party precinct, ward, county, and state meetings.

A Continuing Effort

With special emphasis in November, but with continued efforts during the subsequent months, let every Church further Christian Enlistment for World Order on the following levels: [1]

I. *The Individual.* Every Christian growing in spiritual power as a follower of the Prince of Peace. (1)

II. *The Family.* Every family becoming united in joint participation of all its members, young and old, on behalf of Christian World Order. (2)

III. *The Local Church.* Every Church challenging its members to continued study of the things that will make for an enduring peace. (3, 4, and 5)

IV. *The Presbytery.* Every presbytery sponsoring, either at its stated meetings or in a special meeting, a study of the Christian contribution to World Order. (6 and 7)

V. *The Community.* Every community made aware of the informed and consecrated outreach of its Church people on behalf of World Order. (8 and 9)

VI. *The Nation.* Every representative in Washington to be kept informed of the earnest desire of the people of the Churches in his constituency for an enduring peace.

[1] This plan of action, in leaflet form, may be had, without cost, for use in the promotion of Christian Enlistment for World Order. Other program and study materials are also available for the use of leaders and study groups in the Church in the development of this theme. See "Study and Action" items, on the back cover, as indicated above by numbers in parentheses (—).

*Labor Sunday Message. 1943**

THE worth of the individual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers, for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father . . . give us this day our daily bread. And forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the Church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. Maximum production and maximum employment will be required in the postwar world as safeguards against the injustice and frustration which breed racial tensions and social desperation. Government, management, labor, and the Church, as well as every responsible citizen, should consider full employment as a prior claim and obligation upon us all in planning for postwar reorganization of our national economy. . . .

The needs of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must . . . continue to make available for the needs of all peoples the enormous productive capacities which we have demonstrated in time of war. . . . In addition to such emergency measures it is imperative that we build an economy based not only on full production but upon adequate distribution. As an important contribution toward this end we would commend the co-operative movement because of its potentialities both for better domestic distribution and for peaceful world trade.

Along with other American groups, labor has the high calling, under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by

* Issued by the Federal Council of the Churches of Christ in America through its Department of the Church and Social Service. Requested to be read in the Churches on Labor Sunday, September 5, 1943, or, if preferred, on September 12, 1943.

law in the interest of peace and justice. It is encouraging that organized labor here and abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in postwar international reconstruction not only for itself but for the nation and for the world as well.

The basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are compromised at times by labor is unhappily characteristic of the cleavage between profession and the practice of all institutions and organizations, the Christian Church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand. Church people should discount reports that treat with silence the good in the organized labor movement but give exaggerated emphasis to its shortcomings. It is the obligation of Church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of Churches—who build into their unions the principles of integrity, justice, and brotherhood.

The fact that labor has made great gains in the past decade should be welcomed by all Christian people. The curtailment, under the necessity of the national war effort, of important social standards and freedoms should be tolerated only as a temporary expedient. Overlong hours, night work, employment of mothers with young children, child labor, poor housing, inadequate health and accident safeguards, lack of rest periods and vacations, the freezing of employment—these conditions should be corrected as soon as the war emergency is over.

It is greatly to be hoped that the practice of conciliation and voluntary arbitration will become the general method of settling industrial disputes.

Moreover, it is well for Christians to remember that large as labor's gains have been, only about 27 per cent of the workers who may be considered available for organization are members of labor unions.

A labor movement, strong in numbers, and in active co-operation with management, agriculture, and government, is a social necessity in order to sustain democracy on the home front, make it effective in the world conflict, and aid its extension in the postwar world. Such a labor movement can be a strong ally of the Christian Church in promoting justice and well-being on behalf of Christian democracy in the service of postwar reconstruction.[1]

---

[1] This message in leaflet form may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Price, 4 cents each; $1.20 a hundred; $4.60 for five hundred.

Religion and Labor—Together[1]

Materials for a Service of Interpretation and Understanding *

"Radical" is a good word much abused. It means root. Thus, in this right and good sense, we may say that redemption is religion acting radically, pressing to the roots of the issues of life—the good and the evil, the wheat and the tares—there to be both creative and curative. Christian redemption is this religious radicalism mastered by the spirit of Jesus. It is the radicalism of God revealed in Christ.

What validity, if any, is there then in the thesis that, at the point of going to the roots of social evil, organized labor has been more socially redemptive than organized religion? Has the Church tended to be corrective rather than redemptive? Does not social redemption mean the removal of the root causes of all that blights, hurts, and frustrates men in mind and spirit as well as the cultivation of all that enriches, ennobles, and blesses human life? May not this task of social redemption be common ground upon which religion and labor may meet and work together for mutual enrichment, fellowship, and action?

The Bonds of Our Fellowship (*a responsive reading*):

Blessed be the God and Father of our Lord Jesus Christ, who, in Christ, has blessed us with every spiritual blessing. Our fellowship is with the Father, and with his Son Jesus Christ.

Jesus said: Seek ye first the Kingdom of God. When you pray say, Father, thy name be revered; thy Kingdom come.

My eager desire and hope is that ever I may do honor to Christ in my own person by fearless courage.

Jesus said: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

I prayed to God that he would baptize my heart into a sense of the needs and conditions of all men.

Jesus said: I tell you truly, in so far as you did it to one of these, even the least of them, you did it to me.

Prayer of Confession:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Almighty and most merciful God, we acknowledge and confess that having sinned against our fellow men in thought, word, and deed, we have sinned against thee. We have not loved thee with all our heart and soul, with all our mind and strength,

* The materials here presented may be used by ministers or other leaders wishing to arrange their own services for use on Labor Day Sunday. The complete service in leaflet form for congregational use is available from any Presbyterian Book Store at $1.00 a hundred.

even as we have not loved our neighbors as ourselves. Grant us, we beseech thee, thine abounding forgiveness; and give us grace and power to put away all hurtful attitudes and actions, that, being delivered from the bondage of evil, we may walk in the way of thy loving will and purpose for us and all thy children. Through Jesus Christ our Lord. Amen.

Create in us a clean heart, O God.

And renew a right spirit within us.

Restore unto us the joy of thy salvation;

And uphold us with thy free spirit.

Scripture Lesson: Isa. 42: 1-9; Luke 4: 14-21.

The Address: Labor's Contribution to Social Redemption.[2]

Theme Prayer (*The people uniting in silence*):

O Thou whose mind is the home of justice and love, breathe thy spirit into our hearts. Give us to understand and help in the supreme task of making possible the coming of thy Kingdom.

We thank thee that the religion of Jesus goes so utterly to the heart of thy purposes for the children of men; that it ever confronts our complacency with its imperative demand that we give ourselves without reservation to removing from life all that is evil, and to multiplying all that is good.

We thank thee, our Father, for those whose vision saw ends too great to be reached in their lifetime, yet held their faith unflinching; for those whose courage enabled them to go down to defeat in support of causes they knew to be right and true; for those who have suffered insolence, endured prison, were misrepresented, falsely accused, socially outcast in the service of justice, truth, and brotherhood.

For all these, in whose example we are strengthened and inspired, we lift up thankful hearts of praise. We pray, O God, for the power to answer thy call as they have answered, that we too may know the deeper joy and satisfaction of serving thee and our fellow men. Set thy way in our lives, O God, for we pray with our Master, Christ: "Thy kingdom come. Thy will be done on earth." Amen.

Affirmation of Christian Purpose (*To be repeated in unison by the people*):

We deplore all in our life that hurts people in body, mind, or spirit, even as we prize all that enriches human life in body, mind, and spirit. In the company of those who would walk with Jesus, we purpose afresh to give such devotion to the will of God that we shall make no peace with injustice, hatred, prejudice, oppression, exploitation, or organized greed; to do all that lies in our power to uproot these evil practices. We here dedicate ourselves anew to do, with God's help, whatever we can to advance social understanding and sympathy among men, without regard to race, creed, or economic status. In the spirit of our Master, Christ.

[1] This service arranged by Charles F. MacLennan, Executive Secretary, People's Peace Committee of Cleveland.

[2] Material for the development of this theme may be found in *Do You Know Labor?* by James Myers. John Day. $2.00.

The Christian Mission on World Order

By Walter W. Van Kirk *

THE Presbyterian General Assembly at its Detroit meeting, urged upon "Synods, Presbyteries and local churches active participation in the Christian Mission on World Order," and recommended "that our churches join with other religious bodies in the observance of November 7, 1943, as 'Christian World Order Sunday.'" This action is gratifying evidence that Presbyterians intend to throw their full weight behind an effort which may prove to be one of the most significant that Protestants have ever undertaken. Teams of able Christian leaders are to visit upwards of one hundred cities throughout the country during the first twenty days of November, and this Christian Mission on World Order will be a demonstration of the Church's concern that the foundations be laid now for a stable postwar world.

However ambitious may be the undertaking to hold conferences covering so wide an area within such a brief period, it will still reach only a small proportion of our communities. It is to be hoped that Churches in cities not visited by the national teams will send representatives to the Mission nearest them, or, preferably, arrange a conference on their own initiative.[1]

Local Support of Christian Mission

The success of the Mission in any given city will depend largely on the extent to which local Churches make it a priority in the fall programs. Simply to announce that on such and such a day there will be a conference is obviously not enough either to guarantee a good attendance or to insure that those who do attend will feel that it has been helpful. On the other hand, if preparations are begun four to six weeks beforehand, the Mission speakers will be addressing neither empty pews nor empty minds. What then can a local Church do by way of preparation?

1. Make certain that the Church calendar is cleared for the day of the Mission of all committee or other conflicting meetings.

2. Begin announcement of the Mission at least a month in advance in the Church bulletin or by posters made by young people of the Church.

3. Organize one or more study groups, so that the problems with which the Mission is concerned will be familiar to as wide a circle of the Church membership as possible.

* Director of the Christian Mission on World Order and Executive Secretary of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America.

[1] Send to the Christian Mission on World Order at 297 Fourth Avenue, New York 10, N. Y., for a suggested program.

The Federal Council's Commission to Study the Bases of a Just and Durable Peace has prepared a Study Guide entitled *Six Pillars of Peace*, which will serve as a useful instrument for this purpose.[2]

4. Plan for the World Order Sunday observance on November 7. Before Pearl Harbor, the Sunday prior to Armistice Day was widely used to focus attention on the problem of war in the hope that it "might not happen again." Because it has happened again, we need to approach Armistice Day this year with deep penitence and give to our thinking a forward thrust that will make Christians understand afresh what are the things that will make for our peace. November 7 is therefore being suggested as World Order Sunday.

It is hoped that as many as possible of the regular services of that day will have the problem of world order as their theme. What does Christianity have to say that is relevant to the problem? Why have we not succeeded in solving it? What changes are called for in national policy in order that America's vast strength may go to help to build up a co-operative international community? Are there symptoms of the larger world problem in our local communities? What can Christians do to demonstrate on the home front that racial and social and economic tensions can be eased by the application of the Gospel of Jesus Christ? These questions and others lend themselves readily to treatment in Sunday School classes, in the Church services, and young people's meetings.[2]

5. See that your Church library has a few of the best books and pamphlets on the subject, and that these are attractively displayed so that they may be widely circulated.[3]

6. Of particular interest to Church women will be the special observance for November 11, which is being projected by the United Council of Church Women. Planned as an integral part of the emphasis on Christian World Order, the plan is to have all-day meetings in thousands of Churches throughout the country. Materials are now being prepared which will be available in September through both denominational and interdenominational channels.

The active participation in this program by all groups in your Church will help to insure that the month of November will bring to your entire membership an increasing awareness of the Christian responsibility for a world order in keeping with the will of God.

[2] A study packet, *The Christian Church and World Order*, Study II: *Nations United for Peace*, includes *Six Pillars of Peace* and other pamphlets for reference and discussion. See description under "Study and Action," on the back cover.

[3] For program and study materials and bibliography for use in the development of these suggestions, see "Study and Action," on the back cover.

International Round Table on World Order

(Continued from page 15)

taken in his name; (5) the moral duty of co-operative action."

The Six Pillars of Peace "heretofore formulated by the Commission to Study the Bases of a Just and Durable Peace [are welcomed] as indicative of what the people of all nations should study, understand, and accept in relation to the conditions with which they are confronted; [and] seek through appropriate channels to have accepted by their governments."

Among the requirements listed for progress toward world order, the following are particularly noteworthy:

"Temporary collaboration among the United Nations should, as quickly as possible, give way to a universal order and not be consolidated into a closed military alliance to establish a preponderance of power or a concert of power.

"Drastic reduction in armaments [should] be undertaken as a step toward the goals envisaged in the Atlantic Charter of the 'abandonment of the use of force' and lifting from the peoples of the world 'the crushing burden of armaments.'

"Immediate international collaboration, such as is involved in (*a*) conferences dealing with specific problems and in (*b*) the administration of relief and reconstruction, [should] be guarded against exploitation for purposes of power politics.

"If regional organizations arise, they [should] be part of an inclusive world order and [should] not threaten the interests of world organization.

"An adequate motivation [should] be developed in the will of the peoples of the world to support the agencies and arrangements for cooperation, so that the sense of national destiny which has hitherto led nations to seek national aggrandizement shall hereafter find its expression in works that promote the general welfare of mankind."

About the Church the Round Table was vigorously affirmative in declaring that "the Christian Church itself is potentially the chief instrument of world order." In fulfilling their responsibilities, the Round Table declared, the Churches must: (1) "lead the world to God in Christ"; (2) "in their own life as members of a world-wide fellowship show how the common relationship of its members to Jesus Christ has provided a basis of unity, upon which differences can be harmonized and community achieved"; (3) "seek to achieve some agreement upon the basic moral principles of national and international policy inherent in their common faith"; (4) "challenge the nations and governments to conform to moral law [and] also educate their members to see the necessity to increase and extend the acceptance of the responsibilities of Christian vocation as citizens."

In its sessions the Round Table discussed several particular problems involved in the establishment of world order; the time available did not, of course, permit adequate coverage of each problem, but it did bring about agreement on "suggested applications of the Christian message in certain areas."

One of the particular problems considered was the Christian view toward collaboration with Russia. From the Round Table's full statement on Russia, we quote:

In regard to the antireligious and materialistic stand of Soviet Russia, the statement declares: "If that continues to be the case, we cannot disguise our concern. That would prevent a world community of spirit which is an indispensable foundation of world order. . . .

"In the case of the Russian Revolution, many of its avowed objectives are those which Christians have long accepted in principle but have largely failed to achieve in practice. Such are: the right of all men to work, to rest and leisure, to social security, to education, and to nondiscrimination on the basis of race. It was a reflection upon organized Christianity, and that not only in Russia, that the planners of the Russian Revolution felt that achievement of such social objectives required the repudiation of Christianity. They were influenced in part by revolutionary doctrine originating elsewhere.

"We believe that as Christian people demonstrate that they can achieve such beneficient social ends as are sought by the Russian Revolution and much more besides many differences between us will tend to disappear. We need not now act on the assumption that those differences will persist to create a permanent barrier to world order."

In relation to the "serious and imminent problems involving the territorial relations of the U. S. S. R. to neighboring peoples," the Round Table declared, in part: "We can assume that Russia will be disposed to participate in any international program that is practical and realistic. . . . The genuine concern of Christian peoples for Russia's neighbors will doubtless appear to Russians hypocritical unless these nations are prepared to join in effective steps to create international security."

The section of the report of the Round Table on Russia closes with the statement that "we eagerly look forward to the day when Christians in Russia may freely and in organized form join with Christian bodies elsewhere in ecumenical fellowship."

Of the Churches in Germany, the Round Table declared, its "certain knowledge, based on authentic evidence that the sense of spiritual kinship has not been lost by our brethren in the German Churches, as we are certain it has not been lost by us. . . . Mindful of the wealth of spiritual experience which the persecution

and consequent resistance of the Churches have produced, we anticipate the contributions which they can make to the whole Christian Church. They will be spiritual allies in the realization of common goals."

The Round Table, speaking of Germany in the postwar world, recognized that "Christian principles must prevail. Controls and safeguards will be necessary. But it would be folly to attempt to apply repressive measures so vindictive and harsh that public opinion in the victor nations themselves will later revolt against them. . . . More powerful than any material forces imposed as safeguards upon Germany will be the invigoration of the sense of personal responsibility on the part of individuals and a world point of view based upon Christian principles influencing and strengthening recuperative forces within Germany."

Concerning Japan, the Round Table declared: "In general it will be neither possible nor desirable for the victorious powers to impose upon Japan conditions as to her future form of government; but they should shape their policy so as to encourage the emergence within Japan of liberal and moderate elements disposed to co-operate in international arrangements for security and other international projects of a global nature. . . . Although the terms exacted from Japan will be severe, as Christians we urge that they be just, constructive, and not retributive."

Viewing the larger relations between Occidental and Oriental peoples, the Round Table affirmed that they must be conducted "upon a basis of the universal nature of human rights and without racial discrimination."

While final appraisal of the significance of the Round Table is not now possible, two general values seem immediately evident as indicated in the foreword of the Round Table report:

"(1) The Round Table gave visible expression to the ecumenical spirit of the Christian Church. The very fact that it was held, with its international representation, testified that the life and concern of the Christian Church transcend national lines even at a time when the greater part of the world is torn by war.

"(2) The participants of the Round Table were in a position to announce, with complete frankness, their disagreement with solutions proposed for any problem. They were bent upon emphasizing points of view which could be commonly subscribed, and self-criticism mingled appropriately with the criticism of others."

About Books

Economic Union and Durable Peace, by Otto Tod Mallery. Harpers. $2.00.

We can be grateful to Mr. Mallery for what he has done in this volume. With persuasiveness and clarity he demonstrates that economic order must be won if there is to be a durable peace, and he offers a concrete proposal to achieve this objective.

World trade calls for international economic co-operation. What kind of organization will best serve? Mr. Mallery finds the germ of the answer in two factors in the world of nations today. One is the Reciprocal Trade Agreements, for some years now an American policy. The other is the International Labor Office, which is related to the League of Nations yet independent of it. Mr. Mallery calls for a similar organization dealing with world economics through which the principle of multilateral rather than unilateral, or bilateral, agreements in respect to international trade will be extended to include the world. He also outlines the way in which such an economic union could be set up, how it would work, and what is needed to make it effective.

There will be many points, no doubt, at which those more technically competent than this reviewer will find Mr. Mallery in error. But in its challenge to think through the desirability of world trade not only in general, but the basic steps that will lead into it, the value of the book will be unquestioned because of its very concreteness. C. P. H.

Youth and the Future. $2.50.

Working with Rural Youth, by Edmund de S. Brunner. $1.20. American Council on Education.

The American Youth Commission was established in 1935 by the American Council on Education to do three things: (1) To appraise the facilities and resources for serving youth needs; (2) To plan suitable experiments and programs for solving the problems of youth; (3) To promote this program through publications, conferences, and demonstrations. These two books are a partial result of the work of that commission. The one is comprehensive, the other specific, but both present clear analysis of and possible solutions to youth problems.

In *Youth and the Future* the six-year survey of the economic, educational, and social problems confronting youth is reported, and some concrete suggestions are made for dealing with them. The book consists of four parts. Parts I and II deal with the basic problems of employment, leisure, marriage, delinquency, et cetera. Part III deals with the various agencies responsible for correcting the faults—local, state, and Federal as well as private. Part IV gives a note of hope for the future of youth, based mainly on a change of public attitude and greater emphasis upon religious observance.

An important part of the report lies in the pointing out of the weakness of private agencies and the fact that, because they are doing only a part of their job, public agencies now have to take over much of the job. As a result the recommendation of the commission is that private resources be reserved for activities which should not be turned over to public administration.

Two things stand out in the presentation. One is that, while adults may plan, youth must be given its opportunity for action. The other is that the report ends with a strong appeal for all youth leaders to help their followers to feel fellowship with their brothers in humanity and so "to set them on the way to find God."

Working with Rural Youth is a shorter book in a more limited field. It is a report of an attempt to put democracy into action in three large rural areas over a two-and-a-half-year period. The recommendation of the larger report was put into practice in that each attempt at meeting the needs of rural youth was carried on jointly by adults and youth. There is no ready-made program offered. The initiative rested with the local groups —this was democracy in action. As a result of the experiments three principles for a successful rural youth program became evident: (1) Such a program requires youth participation and community integration; (2) it should attempt to meet all needs of youth and use all resources; and (3) it should represent a true sociological community.

FREDERICK W. BRINK

The Society Kit (Volume I). Westminster. $2.50.

Here is something entirely new in the field of program material for young people's societies and clubs. *The Society Kit* will be published annually. It contains undated topics for a full year, together with discussion material printed on perforated four-page folders and bound in a large tablet type volume. Topics are grouped in series so that a society may continue the discussion of one theme for several meetings if desired.

In addition to the material for the development of the topics, the Kit contains sections on making the meetings interesting, worship services, and party programs.

The topics chosen were suggested by groups of young people throughout the country and cover a wide range of interests for many types of young people's groups. Outstanding leaders have contributed material, including a series of nine topics on the Church in its missionary enterprise.

In addition, this first volume of *The Society Kit* contains many special features; notably a Christmas play, a radio play, a Youth Communion Service, a Youth Memorial Service, and others.

The Kit will be valuable not only to young people's societies but also to leaders of women's societies, of clubs for young married people, or of any other group seeking a guide to worship and discussion on Christian beliefs and vital current problems.

M. G. H.

George Washington Carver: An American Biography, by Rackham Holt. Doubleday, Doran. $3.50.

That "truth is stranger than fiction" is something of a cliché, but it becomes overwhelmingly apparent in this story of George Washington Carver. The date of his birth was never known, but the date of his death was noted and mourned throughout this land. Who his father was none ever knew. Of his mother, all that is known is that she was a slave separated from her infant son in the process of being sold and resold. Of her fate there is no record.

That the baby survived at all was due to the kindness of some white people, a response which Carver seemed to evoke both as boy and man. That George Washington Carver went on to heights of greatness was due chiefly to rare inner qualities —the spiritual simplicity and sincerity of a Francis of Assisi and the scientific inventive genius of a Thomas A. Edison. With a style strikingly appropriate to the nature and character of the life about which she writes, Miss Holt tells the story of the rise of this Negro boy from nothing at all, of his education, of his becoming a member of the Tuskegee Institute faculty under Booker T. Washington, and of his world fame as a scientist.

In the deepest sense Carver was self-educated. He did go to college, but all that he heard or read was expanded beyond the bounds of formal education by an incessant and creative inquisitiveness

and the capacity to hold tenaciously all that he observed.

This story of a slave-born lad becomes indeed the story of the Negro in America. George Washington Carver's humble beginnings, his struggles, his triumphs against all odds, his quiet dignity and courage, and his warm humanness form a background of insight and understanding of the Negro people, an understanding sorely needed in a day when the Detroit riot is potential in other cities. This book should be read and reread, and read again.

C. P. H.

Time of Peace, by Ben Ames Williams. Houghton Mifflin. $2.75.

This book might have been called American mind in the making, for it is more than a novel. It is a study of the development of a point of view. The changing heart and mind of America in the decade preceding Pearl Harbor is discovered in conversations revealing attitudes as the novel moves along.

The main characters in the book are wholesome people who tried to behave decently even when the collapse of the market brought dissipation and men and women "laughing too much and mocking the wrong things." The story centers around the relationship of Mark Worth, a lawyer, and his growing son to whom he says: "Remember that there's more good than ill in the world—and look for that which is good and hold fast to it." That is the spirit of this book in happy contrast to the popular novel of yesterday.

The author set himself no easy task. To write the story of the emerging point of view of Americans of that decade and to catch the spirit of the growing tension in that period was a difficult undertaking. To write an interesting novel of a father-son relationship and make not only that relationship but the involved friends and neighbors real was a problem demanding insight and literary craftsmanship. That the combination proves fascinating reading indicates the author's unusual skill.

The conversations on world affairs will provide an interesting historic commentary on American thinking of this period.

You will want to read this book to note the developing and changing point of view in America, to observe how one father educated a boy of fine American spirit and idealism, and to enjoy a well-written love story on an adult level.

Evelyn Luchs

The Valley of Decision, by Marcia Davenport. Scribners. $3.00.

"For the day of Jehovah is near in the valley of decision." The reviewers have likened this book to the Forsyte Saga and called it an American saga of a Pittsburgh steel dynasty. It is all of that. And it is a novel of unflagging interest and of people who come to life as one reads. But there are two other things about the book which make one glad to have read it and happy to remember it: There is a development of personal character that gives one courage and composure, and there is a philosophy of history that gives one faith and assurance for the future.

The story of Mary, the Irish maid, is a tale of love and devotion, unswerving loyalty, and self-sacrifice. Mary knew in her relationships with the family "exactly who belongs where." She also knew that if you want to be happy you must do the right, for "there's no happiness but that." She knew and passed the tests of a real woman: "Obedience . . . how to obey a cruel command when the reason for it is a good reason. Courage. The kind of courage to make decisions against everything you want." Hers is the story of a great personality strong enough to be the conscience for an entire family during three generations—generations of drama, romance, tumult, and new ideas.

The book closes with America's entrance into the war. The young woman Claire,

going to the attic where the old records of the family and of the mill are stored, says: "O God, you did know the way to help us . . . we know what the end will be." The sense of God in the history of individuals, families, and nations gives the book strength and power.

EVELYN LUCHS

The Human Comedy, by William Saroyan. Harcourt, Brace. $2.75.

Here is something different in best-selling literature. Most parts of this novel, the editor of any Sunday School paper could safely, and with edification to his readers, accept and publish. And this fact alone, in an era when best-selling novels are liable to bring blushes to the least prudish among us, is a passing wonder.

If Saroyan isn't a genius, as none other than George Jean Nathan suggests he is, he at least has an amazing flair for writing understandingly of people, and for making the most humdrum incidents of their lives seem both significant and romantic. The reader's reaction to this author is likely to be: this man loves people as people, people of every age, race, social position, creed, and color; and, because he loves them, he finds everything they do both interesting and important. He idealizes people. He makes them better than they are. He puts words into their mouths they would never speak, and thoughts into their heads which they could never think except in a muddled sort of way. Saroyan says for these people what he believes they would like to say and formulates for them the ideas they are feeling after.

Saroyan's characterizations are memorable: Homer, the messenger boy and hero; little Ulysses, who will live on in your memory; Grogan, the bibulous, pathetic, but lovable telegrapher; Spangler, the crazy-kind, exuberant-spirited boss; the motherly, philosophical Mrs. Macauley; Marcus, the soldier boy; Mary Arena, his sweetheart; and Matthew Macauley, who is dead, but whose spirit hovers over the book.

Nor is the author slow at handling pathos and humor: Ulysses worshiping in the First Presbyterian Church or his experiences in the library with his lovable, half-wit playmate; the incident in the opening chapter in which the little boy's mood is changed from melancholy to joy because a big Negro waves at him from a passing freight; the account of Ulysses and the bear-trap—an example of the best American humor.

Or listen to Mother Macauley comfort Homer, when he is ashamed of the tears he sheds at having to deliver so many messages of death: "Only good men weep," says Homer's mother. "If a man has not wept at the world's pain, he is less than the dirt he walks upon, because dirt will nourish seed, root, stalk, leaf, and flower, but the spirit of a man without pity is barren and will bring forth nothing—or only pride which must finally do murder of one sort or another, murder of good things, or murder even of human lives."

There is much more of such philosophizing in the book, written in Saroyan's own peculiar style. It is a style which is like nothing you ever read before, so completely different that a neutral position toward it is impossible. You will acclaim it or deeply resent it. It would be difficult to deny, however, that with the plainest words, this writer is often able to reach the heart and touch the soul in deep places.

WARE W. WIMBERLY

Study and Action

*Materials prepared by the Department of Social Education and Action.**

World Order

Christian Enlistment for World Order. The article appearing on page 16 of this issue in leaflet form for use in promotion of the Christian World Order Emphasis. *Free.*

Prayer and Service—for Christian World Order. My Covenant. *Free.* (1) * *

The Christian Family and World Order. Suggestions and materials for family discussions. *5 cents.* Ready October 1. (2)

Thine Is the Kingdom: A Sevice of Prayer for a Christian World Order. *2 cents each; $1.00 a hundred.* (3)

The Christian Church and World Order—Study II: ***Nations United for Peace.*** (4) A study packet containing *Six Pillars of Peace.* A study guide based on *A Statement of Political Propositions which Underlie Christian World Order;* worship and discussion suggestions; and other pamphlet source material for leader and group use. *35 cents.*

The Crashing Challenge of Christianity, by Francis B. Sayre. Reprint from SOCIAL PROGRESS. *Free.* (5)

The Report of General Assembly's Special Committee on a Righteous Peace. *Free.* (6)

The Report of the Standing Committee on Social Education and Action, with discussion outline. 1943. *Free.* (7)

Conversations About Christian World Order. Five radio scripts for use on local radio stations or as program material. *10 cents.* (8)

Opinion Finder on World Organization. *Single copy, free; $1.00 a hundred in quantity.* (9)

Organized Labor

Organized Labor and the Church, by Alfred Hoffman, with an introduction by Dr. Henry Sloane Coffin, Moderator of the General Assembly. A Social Progress Pamphlet which seeks to present a clear and unprejudiced view of organized labor and the purpose and program of labor unions. Includes a good source list of books and pamphlets. *15 cents.*

Religion and Labor—Together. A worship service for use on Labor Day Sunday, September 5 or 12. A copy should be ordered for each worshiper. See page 22 of this issue for materials included. *2 cents each; $1.00 a hundred.*

Who and What Is Labor? A small leaflet for general distribution. *2 cents each; 50 cents a hundred.*

---

* Order from any Presbyterian Book Store. Shipments are subject to unavoidable printing delays or withdrawal of particular items, due to paper and labor shortages or other unforeseen restrictions.

** Numbers in parentheses following items in this group correspond to those in article on pages 16-19 in this issue.

Read These New Abingdon-Cokesbury Good Books

THE CHURCH AND PSYCHOTHERAPY

Karl Ruf Stolz • Here is a scholarly, closely reasoned, and practical answer to the question, *How is the Church related to the total health of the individual?* The healing mission of the Church is expounded in sound, clear chapters. But the book is also a study in values, a manual of wise guidance for pastors and all other religious leaders.

Ready September 15 **$2.50**

SOME TO BE PASTORS

Peter H. Pleune • For all in and out of the pulpit who wish to read an extraordinarily human and beautifully *readable* book!

Experiences of a pastor in his relations with the people he serves are told simply and effectively in these pages.

Running throughout the book is a mellow, golden thread of humor, of common sense, and of scorn for pulpit pretense.

Now Ready **$1.50**

THE BEGINNING OF CHRISTIANITY

Clarence Tucker Craig • This clear account of the earliest development of the Christian faith is a valuable guide to the serious student of the New Testament. The story is told with the soundest historical method and yet with extreme simplicity.

Ready in October **$2.75**

THE PRINCIPLES OF CHRISTIAN ETHICS

Albert C. Knudson • This book is a study of the philosophy of Christian morality, a systematic and critical exposition of Christian ethics in the light of its history and of present-day thought. The study illuminates both the universal character of the Christian ethic and its religious and philosophical basis.

Ready October 1 **$2.75**

THE EARLIEST GOSPEL

Frederick C. Grant • Here is a fresh, vivid, reverent — and long-needed study of the Gospel of Mark by the author of many outstanding books in the New Testament field. Here, Dr. Grant examines the Gospel tradition at the point of its earliest crystallization in writing.

Ready October 1 **$2.50**

CHRISTIAN BASES OF WORLD ORDER

Twelve Experts: **Wallace, McConnell, Brightman, Schairer, Baez-Camargo, Dean, et al.** view world problems of today upon which will hinge the civilization of tomorrow.

"A brilliant symposium dealing with fundamental Christian principles in relation to such special factors in world order as race, economic freedom, land, health and labor."
—*American Library Association.*

All 12 Lectures in One Volume **$2**

At Your Presbyterian Bookstore